

The Brooklyn Jewish Center Review

March, 1954

OUR STUDENTS AT COLUMBIA UNIVERSITY

By ISIDOR B. HOFFMAN

THE STRANGE LIFE OF CHAIM SOUTINE

By ALFRED WERNER

VOICE OF ZION

By ARYEH NEWMAN

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A LOVE STORY

By HELEN WEBER

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BROOKLYN JEWISH CENTER REVIEW

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No. 29

THE MYSTERY OF THE COUNCIL FOR JUDAISM

IT IS difficult, at times, to understand the minds of certain Jews. The issue of *The New York Times* of February 7 carried three news items which best illustrate this perplexity. There was a copy of a long letter addressed to the American State Department by Lessing Rosenwald, President of the American Council for Judaism, deploring the protests of American citizens (who happened to include Christians as well as Jews, though Rosenwald directed his attack against Jews) and important organizations against the proposal of our government to send arms to Iraq and Saudi Arabia. Rosenwald urged Secretary Dulles to disregard these protests, and assuming the role of a super-patriot, pleaded with him to carry out his plan because it was in the interest of America.

How this action would serve America Rosenwald did not say. Having these arms, and using them in an attack against Israel, thus starting a new war in the Near East, would certainly not *help* America. Is Rosenwald so ignorant of the role of the Arab nations in the last world war, and is he so naive as to think that they would use the arms against Russia if another war came?

But let us continue with our reading of that issue of the *Times*. On the very next page there was a news item from Cairo telling us that Premier (now President) Naguib of Egypt scored the American agreement to send arms to Pakistan. Naguib had no fears that Pakistan would use these arms against his country, but he knew that India feared the American move lest the Pakistanis use the weapons against her.

Naguib said, in very strong language, that "a United States defense pact with Pakistan would threaten to isolate the Arab nations and drive a wedge between them and the countries of Asia."

Now we did not hear or read that Lessing Rosenwald urged the State Department to disregard the feelings of Naguib, nor did we read that he attacked Naguib—not a citizen of America—for denouncing an action of American policy.

Evidently, it is only when it affects the welfare of Israel that Rosenwald would want American Jews to beware of expressing their feelings.

The third *Times* item was a lengthy account of a reception given to President Bayar of Turkey at the Plaza Hotel here, by 500 Americans of Turkish descent. But note this—according to the *Times* report, President Bayar told his Turkish brethren: "Turkey needs experts in every field." He urged these Turks who had been well trained or were studying in the United States to think of their homeland and earn the affection of their people by contributing their knowledge."

We heard no protest to this plea either from Lessing Rosenwald or from his American Council for Judaism. And

yet, when Prime Minister Ben Gurion made a similar plea to the Jews of America, suggesting that some come to Israel for a year or two to help out with their technical skill, the same group raised a great shout, as though Ben Gurion had committed the gravest sin against America.

Yes, the thinking of some of our American Jews is beyond ordinary understanding. Only an expert psychiatrist might fathom the mystery. To me it is a sign of their insecurity as citizens of this country. Above all, I think it shows their little faith in America and in the genuineness of American democracy in the hearts of the American people. That is why they believe that Jews cannot live and think as other Americans can and should, but that we must place ourselves in a special category, and act in a different manner from all our fellow-citizens. Fortunately for America, the great majority of American Jewish citizens do have faith in their beloved country, and we are content to act as all our fellow-Americans should,—devotedly in the best interests of the nation, and in the firm belief in the greatness of American democracy.

—DR. ISRAEL H. LEVINTHAL

Israel Abolishes Capital Punishment

BY A vote of 61 to 33 the Israel Knesset has abolished the death penalty for the crime of murder. The bill does not affect capital punishment for crimes committed in complicity with the Nazis, or for crimes committed against the state or under military law.

The law passed by the parliament of

Israel is in full keeping with the spirit of Judaism. Although the Bible prescribes death for various offenses, the Rabbis adopted so many safeguards that capital punishment was virtually abolished. Only a court of 23 qualified judges could render a verdict of death. There had to be

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

In Memory of A Good Friend

I WANT to dedicate my column in this issue of our Center *Review* to the cherished memory of our beloved friend and co-worker, Joseph Goldberg, of blessed memory. On the morning of the 28th of this month, many of us will gather at the grave where his mortal remains lie—to dedicate the memorial stone, which is to mark his resting place.

Time flies so swiftly, we can hardly realize that a year has gone since we lost him. And yet, we feel this loss as keenly now as we felt it on that tragic day when God took him from us. He was such a vital part of our institution; he seemed to know everything that was going on within its walls and every one who had the slightest connection with it. Above all, there was a spirit of consecration to his task that won the admiration of everyone who observed him at work. There was something more than mere ability that he possessed: it was a devotion to duty such as is rarely seen.

He combined an unusual ability to work with a sense of vision of what a Jewish Center should be. To him the

term *Jewish* was as important—if not more so—than the term *Center*. To justify the name *Jewish Center* he felt that the institution should have a Jewish content and strive to perpetuate Jewish ideals. And to the fulfillment of that vision he dedicated all his life.

He achieved much in his lifetime, not only in the work of our Brooklyn Jewish Center, where he was the Administrative Director for thirty-four years, but also in behalf of every noble cause that the Center sponsored and which served our community, our people and our people's ideals. Yet his greatest achievement was the love that he won from the hearts of all who knew him, and of all who were privileged to work with him. His memory is, and will continue, to be a blessing unto all of us.

Israel H. Levinthal

EDITORIALS *Continued from page 3*

at least two eye-witnesses to the crime. The culprit was guilty only where he had been duly warned in advance, and where he carried out the crime unaided by others and of his own free will.

"A Sanhedrin that put one man to death in seventy years," declared Rabbi Eliezer ben Azariah, "is called a murderous court." Rabbi Tarfon and Rabbi Akiba added, "Had we been in the Sanhedrin none would have ever been put to death!"

It is doubtful whether capital punishment is an effective deterrent to the criminal. In the 18th century even minor offenses such as pickpocketing were punishable by public hanging. A famous cartoon depicts pickpockets skillfully plying their trade as their victims watched the execution of a convicted

pickpocket. The severity of the law was no deterrent. A more humane attitude toward the criminal has helped reduce crime in the past century.

Judaism teaches the sanctity of human life. Why did God create a single man as the ancestor of mankind? The Mishnah replies: "To teach that if any man has caused a single soul to perish, it is as though he had caused a whole world to perish; and if any man saves a single soul, it is as though he had saved a whole world."

Underlying the new Israeli law is the traditional Jewish respect for the sanctity of human life. The abolition of capital punishment is an experiment in humane legislation which the world will follow with interest.

—MORDECAI H. LEWITTES.

Search For Historical Material

A NATIONWIDE search for historical source materials which will shed light on American Jewish history from 1654 to the present day will be undertaken this year by members of the B'nai Brith through their local lodges and chapters.

The history project is one phase of the B'nai Brith participation in the celebration this year marking the 300th anniversary of the first settlement of Jews on the Atlantic seaboard. B'nai Brith is cooperating with the American Jewish Tercentenary Committee in this celebration.

Members and others throughout the country are being urged to search for minute books of the first meetings of lodges and chapters, manuscripts, photographs, paintings, documents and other historic records, and to send them to B'nai Brith headquarters in Washington. A special committee will arrange a significant collection of these American Jewish history records for display in the exhibit hall of the B'nai Brith building which will be erected in the nation's capitol.

Comment On "Jewish Observance of Christmas"

MANY readers of the *Review* have commented on Dr. Israel H. Levinthal's December column published on this page titled "Jewish Observance of Christmas." The following letter, addressed to Dr. Spatt, President of the Center, is typical:

"I wish to commend you on the most excellent article by Rabbi Levinthal, 'Jewish Observance of Christmas.' I would appreciate several copies of the issue in which it appeared for distribution among my friends. And may I suggest that the article be reprinted in a pamphlet so that it may be available for circulation during the entire year. — DANIEL GOLDSTEIN."

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Rabbi Hoffman is the Counsellor to Jewish students at Columbia University. At the first convocation of Columbia's bicentennial held last January President Grayson Kirk conferred upon him the degree of Doctor of Humane Letters. In his citation he praised the rabbi's twenty years of service as Counsellor and described him as a man "who smiles easily, for his heart is warm."

TWO elaborate celebrations are taking place this year. Both are national in scope, but have their special focus in New York City. One is the 300th anniversary of Jewish settlement in the United States. The other is the bicentennial of Columbia University.

To New Amsterdam, forerunner of New York, there came in 1654 the Jews who established the first Jewish community in North America. And also in 1754, the founding of King's College, later to be known as Columbia College, was an historic happening destined eventually to play an important role in the life of New York and of New York's Jews.

Columbia's official seal was chosen during the first year of its existence by its first president, Samuel Johnson. At the top is the name of God in the four Hebrew letters. Directly below in Latin is the quotation from Psalms 36:9: "In Thy light shall we see light." Below this to the right, in Hebrew, is a phrase from Psalms 17:1: "God is my light." And finally, there is a rising sun in symbolic reference to Malachi 4:2: "The sun of righteousness shall arise with healing in his wings."

In those early days Hebrew was a required subject in the curriculum and in 1800 an oration in Hebrew was an important part of the Commencement exercises.

In the middle of the 18th century, when Columbia was founded, tension and prejudice between various denominations and religious groups were strong. It was all the more remarkable, therefore, that the Columbia Trustees should have made the pioneering step to declare from the very beginning that there was to be no discrimination against any teacher or student because of his religious faith. To demonstrate this attitude the Minister of

the Congregation Shearith Israel (Spanish and Portuguese Synagogue), Gershon Mendes Seixas, was elected a member of the Board of Trustees in 1787 and continued to serve until 1815. In an address given in 1941 by Nicholas Murray Butler, Columbia President, he spoke of Rabbi Seixas as one of Columbia's most distinguished and useful Trustees who played a very large part in the intellectual life of New York and a very effective part in the guidance and development of old Columbia College. In this address, delivered before the freshman class, Dr. Butler stated: "Let me remind you that you have come into a college which is very proud of the outstanding Jews who have been carried upon its rolls in years past." He spoke of a Dr. Joseph, a student of medicine at the close of the 18th century, "who devoted himself to trying to protect the public from the great yellow fever epidemic of 1798, but who despite his efforts, unfortunately lost his own life at it." He went on to tell of other distinguished alumni of Jewish faith such as Jonathan Nathan and Edwin Seligman and concluded by reference to Benjamin N. Cardozo, "than whom no one ranks higher in the juristic history of the United States."

For the past three-quarters of a century there has been a Semitics Department at Columbia. The generosity of Temple Emanu-El was largely responsible for the establishment of this department and the occupant of the chair in Semitics for the first fifty years was Richard J. H. Gottheil. Temple Emanu-El also contributed of the nucleus of a very substantial library of Judaica at Columbia.

Other Jewish benefactors of the University were Adolph Lewishohn, who gave the School of Mines Building, Joseph Pulitzer, donor of the Journalism Building, and Jacob H. Schiff, who made possible the erection of Barnard Hall. Mr. Schiff was the first treasurer of Barnard College, of which the chief founder was Annie Nathan Meyer. Another benefactor was Linda Miller, who endowed the

The Bicentennial Recalls the Jewish Role at the University

By ISIDOR B. HOFFMAN

chair in Jewish Literature, History and Institutions, which has been occupied by Salo W. Baron. Among those who have been active in alumni efforts in behalf of the University in recent times are Aaron W. Berg, Benjamin J. Buttenweiser, Belmont Corn, Mrs. Alfred F. Hess, Mrs. Bernard Heineman and Mr. and Mrs. Arthur Hays Sulzberger.

For about fifteen years, beginning in 1917, the Women's League of the United Synagogue maintained a Jewish Students House near the Columbia campus, first on 117th Street and then on 113th Street. The chief purpose of these Houses was to provide kosher meals for students at Columbia and at the Jewish Theological Seminary. For several years a part-time



President Eisenhower (then President of Columbia University) with Rabbi Hoffman at an anniversary celebration of the Seixas Society. The President has just observed in an aside: "We both part our hair on the same side."

director of student activities at the House was engaged, the first being Rabbi Jacob Freedman.

Jewish student organizations began in 1904 with the formation of a Hebrew Bible study class and the setting up of the Delta Chapter of Zeta Beta Tau fra-

ternity. A few years later a Zionist society was formed, of which the guiding spirit and first secretary was Bernard A. Rosenblatt, who subsequently became a Zionist leader as well as a City Magistrate. Zionist organizations under a variety of names have been conducted on and off up to the present. The Menorah Society was organized in 1910 and continued for a score of years. It was followed by the Jewish Students Society, organized in 1929, which changed its name to Seixas Society in 1943. An organization was effected in Teachers College in 1911 called the Jewish Forum, and it lasted for about a decade.

During the nineteen-twenties, Earl Hall, a beautiful and commodious campus

selling, but also for discussion groups and committee meetings. There is a beautiful lounge with kitchen attached where meetings and luncheons are held. Prominently displayed in this room is a portrait of Rabbi Seixas, after whom the present Jewish student society is named. The large auditorium is available for large lecture meetings and dances.

The Jewish holidays are appropriately observed. Students from out-of-town are provided with courtesy cards of admission for High Holy Day services in the various New York Synagogues. The major stress in the program is upon a series of study and discussion groups.



A Chanukah Formal of the Seixas and Menorah Societies at Columbia

building, formerly used as a Y.M.C.A. center, became available for interfaith purposes and the University established counselorships for Catholic, Jewish and Protestant students. Leading the effort on behalf of Jews were Benjamin N. Cardozo and Irving Lehman. Most of the funds for the support of this work among the Jewish students was raised by an alumni advisory board. The Counselor has three chief functions: the first, to advise students in their personal and religious problems; second, to assist the Jewish student organizations in planning and carrying out their activities; third, to participate in the interfaith program.

The first Counselor to Jewish students was Rabbi Baruch Braunstein; the second was Rabbi Jacob Weinstein. For the past twenty years the Counselor has been this writer. The Counselor's office in Earl Hall is used not only for personal coun-

There are eight of these meeting weekly and they are attended equally by undergraduate and graduate students. The subjects taken up have included books like *The Prophets*, *The Psalms*, *The Ethics of the Fathers*, *Maimonides' Guide to the Perplexed* and *Kaplan's Meaning of God in Modern Jewish Religion*. Other topics have been *Jewish Tradition and Modern Thought*, *Israel and America*, *Modern Trends in Jewish Literature*, *Biblical Thought and Background*, *Basic Jewish Values*, *Religion for Adults and Differences between Judaism and Christianity*.

Most of these groups meet for an hour and a half and are led by brilliant young rabbis experienced in the art of group discussion and able to combine inculcation of knowledge and stimulation of vigorous, independent thinking. Each year a series of four or five lectures on some significant phase of Judaism is given by

able lecturers such as Rabbis Mordecai Waxman, Herbert Baumgard, Asher Block and Arthur Gilbert and Mr. Will Herberg. Because of the lack of Jewish knowledge or the immature, juvenile presentation received before the students came to the University, this emphasis on systematic and regular instruction on a mature level is quite necessary. Otherwise, these fine young Jews would receive an attractive and adequate understanding of Greek, Christian and other cultures, but gain nothing comparable in the Jewish field. If the outstanding students, who are likely to become notable writers, scientists, physicians, lawyers, etc., are to take an active and informed part in the Jewish community, they must procure a good background of Jewish knowledge and thinking. This educational stress in the Jewish student activities means a sacrifice of an extensive, elaborate schedule of activities in which the recreational and social may easily take a predominant part. In the busy life of college students, if their minimum sense of Jewish loyalty and identification can be expressed by dancing the rumba or the hora with fellow-Jews, or by making a contribution to a U.J.A. drive, they won't bother to spend a larger amount of time and thought obtaining Jewish knowledge and a Jewish philosophy of life.

Whatever may be necessary or desired elsewhere, in the Jewish student program at Columbia quality takes precedence over quantity. Better to do something significant in the life of 100 students than to touch superficially 1,000. If a great University and an old historic faith have developed high standards of education and of conduct, better to maintain these and perpetuate them with a saving remnant than to win the plaudits and participation of the multitude. Despite the popular saying to the contrary, the voice of the people does not always echo the voice of God.

Not that the lighter and more joyous aspect of Jewish life is altogether neglected; when the Jewish students do come together to celebrate Sukkoth, Pesach, Purim or Chanukkah they are scrumptious affairs. The "Chanukkah Formal" is the highlight of the social season. Much of the social life among the Jewish students comes as a byproduct of association in the educational and religious activities.

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THE STRANGE LIFE OF CHAIM SOUTINE

By ALFRED WERNER

TEN years ago it was rumored all over the free world that Chaim Soutine, the eminent painter, had been killed by the Nazis, then the masters of France. But after the liberation of Paris the true story of his premature end came to light: he died a "natural" death, in August 1943, after having lived in a small town southwest of Paris during the previous two or three years. Whenever the storm troopers came to Champigny-sur-Veuldre, this Lithuanian Jew was warned in advance by the natives and hid in the countryside until the Germans departed. But there is no doubt that the constant threat of being discovered by the Gestapo had an effect upon the artist's nervous system and aggravated an ulcer condition. He had an acute attack and a lady friend rushed him to a hospital in Paris where, following an operation, he died. His age was forty-nine.

Thus perished one of the outstanding painters of this century a sincere artist separated by a gulf of idealism from the brutal commercialism and intrigue of the art industry. Superficial observers noted that he was an eccentric, and they told countless anecdotes about him. But the discriminating have been hailing him for the past twenty-five years or so as the most original and most powerful painter to emerge in Paris between the two World Wars.

Soutine was born in 1894 in Smilovitchi, Lithuania, then part of Russia, a town dedicated to me by his boyhood friend, the Parisian painter Kikoine, as "a grey mass of wooden houses, overhung by a grey-green sky." The elder Soutine, a tailor, was probably not so much of a monster as the artist's biographers portrayed him, or as Chaim made him appear to be. He was determined to make his son — the tenth of his eleven children — a shoemaker, since he considered the profession of artist both blasphemous and *meshuggab*.

As a child, Soutine, who had probably yet to see a work of art in Smilovitchi, had one burning desire: to possess a pencil with red and blue leads. Finally he

stole a small kitchen utensil from his home, sold it, and with the few kopeks he received bought the dream pencil. His furious father thrashed him and locked him in the cellar. Chaim also went about defacing the town with peculiar, incomprehensible drawings, and in the end he was thrown out of school as a dunce. He did not mind, for his only passion was to draw. He drew the village idiot, his first portrait. Sure of himself, the boy approached a white-bearded, venerable Jew and asked him to pose. Invited to the old man's home, Chaim was attacked and severely beaten by the patriarch's sons for having dared to approach their father after portraying an idiot. The beating sent Chaim to the hospital.

When he was fourteen, Chaim ran away to Vilna, the "Jerusalem of Lithuania." But for him Vilna's chief interest lay in its art school. The preliminary examination he took to gain admission revealed that, artistically speaking, he was completely illiterate. But one of the professors recognized the boy's natural aptitude for drawing and managed to have him accepted. Attending school during the day, Soutine earned his living at night as operator in a movie theater. Three years taught him all he could learn at this school; luckily he then found a patron, a physician who appreciated his talent and zeal and furnished him with money to go to Paris.

Soutine was never to return to Eastern Europe, not even for a visit. He never painted any Lithuanian types or streets, and the references made to his family were always scornful. When Eastern Europe was swept by a famine during the twenties, the sculptor Jacques Lipchitz, who often advised Soutine on worldly matters, asked the painter why he did not send some food parcels to his parents. "It was like touching a wound," Lipchitz recalled. Soutine, who ordinarily was a kindly person, got up excitedly: "Impossible! I wouldn't lift a finger for them. Don't you realize how much they have done to make life miserable for me?" Significantly, Soutine never mentioned his brothers and sisters.



Chaim Soutine

Arriving in France in 1911, at the age of seventeen, he was fated to remain there until his death, thirty-two years later. To keep himself alive, he copied old masters at the Louvre with paints "borrowed" from other artists and on rotting canvases bought at the "Flea Market" for a few centimes. He became an admirer and friend of the unhappy Modigliani, who was ten years his senior, and both shared a filthy garret in Montmartre that contained only one cot, which they used in turn, one sleeping on the floor while the other was in the bed. A famous portrait of Soutine was painted by Modigliani on the panel of their door, "Modi" not being able to afford a canvas. It was later removed and sold.

After Modigliani's death in 1920, Soutine moved to Ceret, in the Pyrenees, where the kind-hearted proprietor of a bistro gave him credit on his sketches, although he certainly could not appreciate them. Having seen some of his works and heard of his dire misery, Leopold Zborowski, a Polish poet and connoisseur who had helped Modigliani, drove to the village with his secretary and asked her to fetch Soutine from the bistro. "But how will I recognize him?" the girl asked. "Don't worry," he an-

swered. "Pick out the dirtiest tramp you can find, and that will be Soutine."

The Pole's devotion to the artist was touching, particularly since Soutine, though essentially kind-hearted, could become rather difficult. Through the efforts of Zborowski, the Philadelphia collector, Albert Barnes, learned of the artist, and bought a hundred of his pictures. Barnes recently died, and his private museum near Philadelphia is virtually inaccessible to the public.

There are many odd stories about Soutine, but one in particular should be told here. One day Soutine bought a side of beef and hung it in his studio, where he kept it until it began to putrify. He watched the changing colors of its decomposition with enthusiasm. His fellow-tenants complained about the odor, and when Soutine refused to dispose of the carcass they called the police. "We'll do our best for you," said the officer, who sympathized with the "crazy" artist. "We'll send you a veterinary to give the meat a few injections that will stop the decay." "No, no!" cried Soutine. "That would change all the beautiful colors." It seems that the artist won the last round, for the result was one of his masterpieces, "Carcass of Beef," a stupendous feat of color that was shown at the Museum of Modern Art in New York, and at the Cleveland Museum of Art.

A slender man with an emaciated face, who ate little and drank only water (to pacify his painful ulcers), Soutine in the '20's lived successively at Ceret, Cagnes, and Paris. In the thirties he stayed frequently with a French couple at their chateau in the neighborhood of Chartres, southwest of Paris. Eventually, his financial success permitted him to purchase a modest villa at Montrouge, outside Paris, where he lived in extreme simplicity, yet he offered asylum to refugees from all parts of the world. Although the poverty of his early years was now over, his dealers still profited more from his art than he himself did. And to the end he remained a shy, unobtrusive man who preferred solitude and never sent his works to the big exhibitions in Paris.

There is no doubt that Soutine was a true Jew; his native language was Yiddish, and he spoke French with a thick accent. He had Semitic features, and when he walked, "with his bent back, his drooping shoulders, his rumpled hair, his

worn trousers . . . he had the appearance of some mournful Jew who, concealing his fine, pale hands, was fleeing to the security of the Ghetto."

The observation of the art critic, Maurice Sachs, who wrote these lines, was correct in part only: Soutine, the typical Jew, did wish to flee, but *away* from the ghetto, not back to it. There can be no doubt that he was opposed to "Smilovitchi" and all it stood for to him. He was fond of France, which he never left save for a hurried trip to Amsterdam's Rijksmuseum, where he admired the Rembrandts. He loved to paint French people, French landscapes, and the flowers that grow in French gardens. This uncouth, poorly educated Lithuanian Jew found his patrons chiefly among non-Jews.

And yet he belonged to the *Ecole Juive* of Paris, together with such men as

Chagall, Mane-Katz, and Ryback, whose artistic vocabulary was "Yiddish-French" in its expression, Yiddish-Russian in its subject matter. Though he never indulged in nostalgic ghetto reminiscences, his art is, basically, not much different from theirs—a sudden, sometimes neurotic, bursting forth of energy long suppressed under the rigidity of the Mosaic tradition prohibiting the making of graven images. The eminent critic, Charles Terrasse, referring to this loosely-knit batch of foreign-born artists in Montparnasse, insisted that "there is a form of genius which is unmistakably Jewish." He goes on to say:

"The fundamental characteristics of this genius are an indefinable sadness and remoteness, a special and exceedingly sensitive vagueness. There is an emotional nostalgia, the sound as it were, of a faint chanting which seems like an echo



A Still Life Oil Painting by Chaim Soutine. The Title for it is "Rayfish and Bread." The big flounder-like fish is in the background.

from times now far distant. The whole school of painting which represents it has this echo of vague sadness. Neither in subject matter nor in color, nor even in suggestion, does one find in this school any note of positive joyfulness or gaiety, and in its place there is a melancholy in which the play of intellect takes an abstract form, and becomes a mental activity from which the creative eye of the painter, the eye which creates a harmony of tones by unexplained means, is absent."

I have quoted Mr. Terrasse, not because I agree with him completely, but because I wish to show how an outstanding non-Jewish critic has reacted to the outpourings of the *Ecole Juive*. They are less intellectual, less abstract than Terrasse claimed them to be, but there is, indeed, a note of infinite sadness in all of them. Unquestionably, the common denominator, linking together all *Ecole Juive* artists was the tendency to reveal subjective feeling (of deep sadness, in this case) rather than to portray objective truth. It is no coincidence that, as a rule, their talent found its outlet in what is known as Expressionism—that movement which, to use Alfred H. Barr's definition, "rejects the imitation of the outer world of reality for the expression of an inner world of feeling and imagination."

As for Soutine, he was the Expressionist painter *par excellence*. He did not draw carefully what he saw—he expressed in colors violently all the pains that he felt, smearing them in very thick heavy impasto on the canvas. These colors betray his troubled mind even more than his technique. A certain strong red is dominant; red, commonly associated with blood, would be indicative of temperamental outbursts, and represent anger, cruelty, martyrdom, and other feelings of excitement. This red often gives way to, or is juxtaposed with brown, gray, black—colors suggestive of gloom, hopelessness, melancholy, and depression.

Soutine's canvases often remind one of bleeding, twisted flesh, and many people have called his pictures repulsive. They see everything on Soutine's canvas as broken, distorted, and they are repelled. Or they fear that the artist is merely ridiculing them, or that he is a blasphemer for whom nothing is holy.

But the number of people who not only understand Soutine's work, but are beginning to like it is rapidly growing.

More and more are seeing his earthly pilgrimage in terms of a heroic struggle between the life force and the death instinct, between mind and matter, idea and reality; a struggle fought by an artist honest enough not to patch up a "compromise" and to emphasize the eternity and hopelessness of the struggle. Here was an artist who could not possibly believe in the Greek concept of art. This unruly, neurotic Lithuanian Jew, with a pillar of fire within him, saw what the Greeks could not see: the dread and frenzy beneath the pinched wretchedness of the baker boy, the uneasiness of the school girl, the wind tossing and tearing the branches and foliage of an old tree.

But the battle about Soutine is, nevertheless, still raging—a full ten years after the artist's death. There are still those who agree with Thomas Craven, foe of

modernism, to whom Soutine's painting is "the antithesis of art," while the younger generation is more likely to side with the late Albert Barnes who once wrote enthusiastically: "Soutine is a far more important artist than Van Gogh."

The truth is probably somewhere between the extremes. In a few decades Soutine may be taken for granted by the very same people who now refuse to look at his pictures, just as their parents abhorred Van Gogh. He has a strong following in such living American artists as Darrel Austin, Arbit Blatas, Hyman Bloom, Jack Levine, and Abraham Rattner. His canvases fetch enormous prices at public auctions, and—a sure sign of fame—hundreds of fake Soutines are flooding the market of Paris, London, New York, and in other centers of art.

A "Biblical Zoo" in Israel

A GIFT of peacocks, geese, ducks and two monkeys from the Wassenaar Zoo in Holland was received by the Biblical Zoo in Jerusalem.

The Biblical Zoo was started some twelve years ago by Dr. Aharon Shulov, a Jerusalem zoologist, with the object of gathering all the animals, birds, reptiles and fish mentioned in the Bible, as well as specimens of all animals found in Israel today.

Prior to the War of Independence this Zoo was located on Mount Scopus, and when this area was cut off from Jewish Jerusalem first by Arab attacks, and later by the armistice lines, the shortage of food and water compelled the release of a number of the harmless animals in the Zoo. The Zoo was the subject of lengthy negotiations at the Israel-Jordan Mixed Armistice Commission, and finally in 1952 it was agreed that it should be transferred to the city. It was established in the Schneller Woods in Jerusalem.

The most popular, and valuable, exhibit at the Zoo is the Syrian bears (*Ursus Arcathus Syriacus*). This species is the bear mentioned in the Bible and no doubt the bear killed by King David was a Syrian bear (I Samuel XVII:35). Apart from the bears in Jerusalem there are only four other specimens of this animal known, all of which are in the London

Zoo. The Jerusalem bears, however, have the distinction of having produced progeny, three young cubs being born in 1953, thus doubling the world population of this species. The cages at the Jerusalem Biblical Zoo have signboards with the appropriate quotations from the Bible relating to the specimens in the cages.

The Biblical Zoo followed the Museum of Biblical and Talmudic Botany, founded by Dr. and Mrs. E. Hareubeni at the Hebrew University. This collection contains flowers and plants mentioned in the Bible, post-biblical literature, early Christian writings and the Koran. The collection is still on Mount Scopus.

World Jewish Population

THE total world Jewish population is 11,627,000, more than 5,000,000 of whom live in the United States, it is reported in the "American Jewish Year Book," published by the American Jewish Committee.

After the United States, the countries of largest Jewish population are Soviet Russia, with 2,000,000, and Israel with 1,463,000.

The European countries with the largest Jewish populations, after the Soviet Union, are England with 450,000 and France with 275,000. In the Western Hemisphere after the United States, Argentina is second with 360,000; Canada has 220,000 and Brazil, 120,000.

ALMOST four years ago, the Zionist Organization entered the field of world broadcasting in order to project its message from Jewish Jerusalem, in the heart of the state it had succeeded in creating. Every night an hour's program in English, Yiddish and French and a quarter-hour in Hebrew is beamed specially to continental and Mediterranean countries, bringing Israel, its daily problems, background and achievements into Jewish homes in England, North Africa and European Jewish communities.

It has already become something of an institution to sit around the radio and listen in to the voice of Zion in these countries. Such phrases as a "living link with our people" and "we can live for a short space of time amongst our own kind" occur in letters to the station.

The resources of Kol Zion are modest, so far as finance, technical equipment and personnel are concerned. Many of the staff who prepare, produce and participate in the programs have gained their radio experience on this job. Many are part-time workers but the majority have been active Zionists in the countries to which they now broadcast from the vantage point of personal fulfilment. Technically, programs are squeezed into the schedule of Israel's own local station Kol Yisrael with whom they share equipment and studios.

What do the programs consist of? A nightly transmission comprises three or four items, including a newsreel, musical feature, presentation of some aspect of Israel life, a visit to a settlement or institution and recordings of religious, liturgical or Jewish educational interest. First the latest official news available in Israel is headlined with short background notes explaining its significance, with the addition of a weekly report of the Knesset proceedings when that body is in session. Direct information is augmented by bringing to the microphone personalities in the news and talks by experts in economic, political and various other sectors of the local scene.

The Director-General of Israel's Foreign Ministry, Dr. Eytan, gives a weekly off-the-record talk entitled "Personal Column" on a topical subject. How listeners are brought close to daily developments in the country was recently in-

An International Broadcast Acquaints The World With The New State

THE VOICE OF ZION

By ARYEH NEWMAN

dictated by Dr. Eytan's talk on the moving of his Ministry to Jerusalem, recorded by him just as he was about to step into the automobile that was to speed him to the capital along with the rest of the Ministry's officials and their files. Listeners were able to get a firsthand account of an important action of international moment as it was in the process of being set in motion by one of its chief participants.

Naturally the achievements of the various departments of the Jewish Agency, the work of the Jewish National Fund and Keren Hayesod (the two latter bodies contribute towards, and are on the board of Kol Zion) are given prominence along with other aspects of the local scene. Special attention is paid to the progress of newcomers from listening countries who settled in Israel. Regular programs, for instance, cover English-speaking settlers and professional opportunities, whilst individuals can send musical greetings back home. Past and present Zionist history is illustrated, and a former editor of a diaspora Zionist journal gives a regular Zionist review. Worthy of note is the "I Remember . . ." series in which veteran Zionist figures recall the early past of Zionism, describe their meetings with the founders of the movement and the first Congresses and pioneer struggles.

The varied musical programs include modern Israeli folk songs, choral features, works of Hebrew composers, liturgical and cantoral recordings as part of festival and Shabbat transmissions. The latter are timed, as far as possible so that orthodox listeners can tune in, though programs are nevertheless broadcast on all evenings with the exception of Yom Kippur as is the case with the local Israel stations. A particular favorite of listeners is the annual broadcast of the midnight *Selichot* service from the Great synagogue in Tel Aviv.

National folk songs are taught in a special weekly program, which brings us to the educational side of Kol Zion's broadcasts. Increasing attention is being paid to this with the help of the educational departments of the Jewish Agency.

Sabbath and festival legends and Jewish customs are woven into appropriately timed radio features. Educational texts of Hebrew and Jewish knowledge programs which even include a Talmud lesson are circulated in advance and liaison officers in listening areas help to improve programs by suggestions and criticisms.

The Hebrew program naturally performs a most important function and correspondence underlines the demand for "simpler" and more elementary Hebrew. Prospective Rumanian immigrants write that the program is their sole source for learning the language. The Soviet authorities have found it necessary to jam the broadcasts, presumably because of its deleterious effects in preserving Jewish consciousness.

As far as improvement and expansion, the chief obstacle is on the technical side. Extension of the service to South Africa is expected to be made possible in the course of next year through the operation of a more powerful transmitter. Earlier attempts were not successful and, in the meantime, the South African Zionist Federation receives tape recordings which they convert into discs for distribution.

While the operation of a more powerful transmitter will enable a small number of American listeners to receive Kol Zion on short wave (the present wavelength is 33.3 metres — 9000 Kc.) the most practical means of embracing the American continent is through transcriptions. An agreement has been in effect for some time between the Israel government information and Kol Zion New York offices whereby transcriptions are distributed to 85 radio stations in the U. S. and Canada. Kol Zion produces a special, numbered series of transcriptions for American radio stations on aspects of Israel life, the work of various Diaspora organizations in the country as well as a variety of musical features. This series is not a reflection of topical events but rather gives a general picture of Israel.

(Continued on page 23)

*When the Jewish Community Started in Portland
There Was Only One Hotel and Two Boarding Houses*

THE JEWS OF OREGON

by RALPH FRIEDMAN

PORTLAND was still in its infancy when the first two pioneers of the Jewish faith reached the confluence of the Columbia and Willamette in 1848. Goldsmith and May, who arrived in the autumn of that year, and soon thereafter opened a mercantile store, a rude and wooden affair, found only one hotel and two boarding houses. None of the buildings in the city were of brick, and only two were plastered.

From these humble beginnings, Portland—a city of people of several faiths working side by side—grew to the metropolis it is today. And growing with it, as an integral part of its population, were the sons and daughters of Jewish stock.

A year after Goldsmith and May opened shop, a man named J. Cohen also went into merchandising in Portland, and in the early fifties there were Jewish-owned establishments in other Oregon settlements as well: Lafayette, Salem, Eugene, Roseburg, Oregon City, and Corvallis. Some of the early Jews became farmers and others tried their hands in the "gold diggin's" in the southern part of the state.

The settlement of Oregon coincided with a high tide of German immigration to America, and many of the first Jewish Oregonians were of German origin. One of the most prominent, J. Blumauer, arrived in Portland in May, 1851, to be followed four months later by his brother Sol. In 1854 the first Jewish woman, Mrs. Weinshank, joined the community, and right behind her came Sol Blumauer's wife.

The Blumauer family sank historic roots deep in Portland. Lewis, best remembered as a pillar of the Blumauer-Frank Day Company, was the first Jewish child born in Oregon.

The Jewish community was 10 years old when the first Jewish couple, Sigmund Rosenblatt and Lenah Beltman, were married in Portland. Lenah was a quiet woman with a sturdiness that leveled the rough spots of a life fraught with inconveniences while Simon, a rugged man with a hearty laugh, looked upon Portland as a city of splendor. Ever since he had come to the United States from Bavaria in 1847 he had made his living the hard way, first traveling afoot through New Hampshire, New York and

Pennsylvania with a pack of merchandise on his back and then, when he came to Oregon in 1854, running a mule pack train to the gold mines in the southern sector. To him, Oregon was the promised land. Life here was challenging, exciting, rich; the land was beautiful and young; the future was immense. And he sold Lenah two bills that gained in greatness through the years: himself and Oregon.

The early Jews were, like the other settlers, pioneers in the real sense. Their homes were crude cabins as often as not and they shared the simple fare of their neighbors. A news story printed 50 years ago in the *Portland Oregonian* (Dec. 3, 1903) affords a candid glimpse of the rough and catch-as-catch-can life these settlers led:

"The strenuous pioneer days of the early fifties were vividly pictured to a large and fashionable gathering yesterday afternoon in the Selling Hirsch Hall by two of Portland's oldest and best known pioneer citizens, Mr. Simon Blumauer and Mr. Jacob Mayer, the occasion being a day devoted to 'Pioneer Life Among the Jews of the Northwest' by the Council of Jewish Women. Many [of those present] were descendants of the first Jews who settled in the Oregon wilds in those early days, and the theme was naturally of intense interest to all. There were four generations of the Blumauer family present, and the three brothers who came here in the days when Portland was not much more than a group of log cabins. Messrs. Simon, Sigmund and Joseph Blumauer, were all present, looking hale and hearty, notwithstanding that all are near the four-score mark.

"The president of the Executive Board, Mrs. S. M. Blumauer, in her introductory remarks, impressed upon the Council members that they took the present too much for granted and did not give sufficient thought to the great obstacles their parents and grandparents had to surmount in these primitive times. She first introduced Mr. Leo Friede, who, while not a pioneer, came here when a small

child and is intimately acquainted with incidents of early days. Mr. Friede explained that his early life was spent in the rural and frontier districts of the State, so that he did not know so much of Portland until later years, but of his early years near Dayton he told many interesting facts. His father came here first and then sent for the family, the mother and four little children. The trip on the old side-wheeler Sierra Nevada from San Francisco, which took five days, the family's greetings in Portland by Mr. P. Selling, the continuation of the trip to Oregon City and Dayton, where they were met by the father, and their arrival at 9 o'clock at night in their new home in the Willamette Valley, were broadly pictured by Mr. Friede.

"The daily walk of two miles to the country schoolhouse where the blue-back spelling book and a teacher who boarded around with the pupils held sway, the sacrifices made by the family later on to send the daughters away to school in order that they should be educated, bitter memories of the hours put in at the old-fashioned churn, early experiences in his father's country store, and the exchange of produce and merchandise in the absence of money were all related in a most realistic manner, and Mr. Friede almost succeeded in making the ladies present believe that the calico dresses the girls wore in those days were prettier than the silks in which they now gown themselves. . . .

"... [Mr. Simon Blumauer described] an early funeral, at which the men made a rude pine coffin in order to carry out the orthodox idea of a simple burial. . . .

"[Jacob Mayer] told many amusing incidents of having to perform marriage ceremonies when there was no rabbi present. The first couple that he married he watched with interest many years and their progress in the world was of great concern to him. They raised a large fam-

ily, he said, and when the little ones numbered 11 they were brought to town one day to have their pictures taken. The photographer, on being asked the price, said \$5 a dozen. "Well," said the mother, "we only have 11, so I guess we'll have to wait."

By all geographical logic the early Jews, who were deeply religious, should have established congregations, however small, in their own settlements, but they wanted to be with as many of their faith as was possible, so they traveled to Portland for the Holy Days.

In 1858, when there were about 30 Jews in Portland, Congregation Beth Israel was founded. In August, 1861, a temple at the corner of Fifth and Oak was built. Twenty-seven years later a new synagogue was erected at the corner of Tenth and Main. In 1903 the beautiful temple was ravaged by fire, and a new edifice was constructed on the corner of 19th, Flanders and Everett Streets. Among the great rabbis who have served Congregation Beth Israel were Dr. Julius Eckman, Dr. Jacob Bloch, and Rabbi Stephen S. Wise, described by the *Oregon Journal* as "one of the most brilliant men ever to occupy a pulpit in Portland."

Not all of the Jews who settled in Oregon settled in Portland or west of the Cascade Mountains. Some halted on the prairies of eastern Oregon, deep in the rainshadow of the mighty cordillera. In 1873 Henry Heppner founded the town which bears his name. Rueben Alexander, another doughty plainsman, was mayor of Pendleton.

In the field of merchandising, the outstanding Jewish achievement is Portland's Meier and Frank Store, first opened in Front Street in May, 1867, in a building 35 by 50 feet.

In politics, Jewish participation has been uniquely active. As early as 1869 Portland's mayor, Bernard Goldsmith, was a Jew. He was followed into office by another Jew, Philip Wasserman. A number of Jews have served in the state legislature, and Sol Hirsch, Joseph Simon, Ed Hirsch and Ben Selling were elected by their fellow state senators to the presidency of that body.

One of Oregon's greatest state treasurers, who established policies of financial management that became a part of the state government's code of operations, was Colonel L. Fleischer, who served in

the early '70's. He was also one of the two men who selected the site for the University of Oregon.

Samuel H. Friendly was a leading official of the city of Eugene and a street and district bear his name. He also served as a Regent of the University from 1881 to 1915, and Friendly Hall on the campus serves as a memorial to him.

Joseph Simon, a brilliant lawyer, was City Councilman and Mayor of Portland, state senator, several times president of the state senate, and U. S. Senator. Sol Hirsch served as Minister to Turkey, a position to which he was appointed by President Harrison in 1891. Julius Meier, son of Aaron Meier, pioneer Portland merchant, was elected Governor in 1932.

Oregon's Jews have walked step by step with their neighbors in the building of the state. They helped to establish steamboat transportation, develop water power, dig canals, increase local manufactures, improve the highway system. Julius Meier was president of the Columbia River Highway Association and contributed \$10,000 toward the building of Vista House at Crown Point, a magnificent rest station, whose site affords the most inspiring view of the Columbia River seen anywhere along the great stream's path.

But if one signal contribution is to be accredited to Oregon's Jews it is in the vital realm of education. In the early days, some Oregonians regarded the Jews as opposed to a public educational system. Indeed, on October 16, 1858, the *Oregonian* editorially taunted: "When did you know of a Jew interesting himself in favor of free education?"

There is no indication whether T. J. Dryer, who wrote the sneering complaint, was around to eat his words, but 28 years after his pernicious question appeared in print, the *Oregonian* (Feb. 24, 1886) looked in upon the public school subjects being taught at the Beth Israel School and reported: "We noticed quite a number of pupils, the sons of Christian gentlemen, and while we admire the spirit of liberality which banishes from this school all distinction of religion and secures to the rich and poor, and the Jew or Gentile, equal advantages and right, we concede that too much praise cannot be accorded the Congregation for providing the means to those whom poverty or straitened circumstances prevents giving

their offspring the benefit of instruction and learning."

Two years before this flattering tribute, Jews had become active in another pioneering educational enterprise—schooling for the very young. Among the first officers of the Free Kindergarten Association of Portland was Mrs. B. Goldsmith, and other Jews were as arduous in their efforts, both in this group and on school boards. In 1887 the versatile and gifted Joseph Simon, then a state senator, sponsored a bill in the legislature making kindergartens part of the state school system.

Morrow County's early school system is in large measure due to the indefatigability and zealotry of Henry Heppner, who spent days in the saddle, riding

I Need Your Happiness

MY MAN, when I see you in my heart,
I see all your misery,
all your happiness;
the little things, the big things,
that surround you,
surround you in my heart.
My heart is sad with your sadness—
glad with your gladness.
I am a very selfish person, my man.
Therefore I need you to be happy.
For I have you and your happiness
in my heart. J. M. BERNSTEIN.

among the scattered settlers to raise money for schools.

In 1910 the State of Oregon began a system of vocational education, and here again the Jews made a contribution, for eight years before, in 1902, the Council of Jewish Women, sparked by Miss S. J. Mayer and Mrs. Henry Hauserman, started a vocational school in Portland.

In the 105 years that have passed since Goldsmith and May settled in Portland, the Jews of Oregon have, together with large numbers of men and women of other faiths, worked harmoniously toward the building of this great western empire.

Schoenberg's Work Heard Presented In Hamburg

THE world premiere of Arnold Schoenberg's opera "Moses and Aron" was presented in Hamburg by the symphony orchestra of the Northwest German radio. 1900 persons crowded into North Germany's largest concert hall to hear the highly difficult work performed by a full orchestra and three choirs which spent ten weeks in rehearsal.

ONCE there was a family of eight children. The parents believed firmly in education and if a child showed an aptitude for music he was given the opportunity to take lessons. They also saw to it that their six sons went to Hebrew school to learn further what it was to be a Jew.

Well, the parents did a pretty good job and the children grew up to be respectable members of society. The two daughters were married and the sons, all except one, were married too. One son was a doctor; then there was a lawyer, a dentist, and an accountant. The children were a credit to their parents.

All, that is, except one. He was the sixth son and the seventh child. His name was Morry. Now some people might call him "the black sheep" but he wasn't really that because he had never done anything actually reprehensible.

Morry had a fine musical talent and was ambitious to be a concert pianist. The parents were doubtful, but when they saw him sitting at the piano for hours at a stretch, they comforted themselves, the mother especially, with the dream that some day Morry might be another Horowitz.

He was different from the other seven children in that he would not conform or do the things they did, and what was more, he would laugh at the ordinary, respectable things they did. He had always been like that.

Now, the mother was something of a philosopher. You have to be a philosopher when you rear eight children, but she never could quite understand her seventh child. Being a good mother, however, she tried to help him when he said he wanted to go to New York to make music his career.

Yet Morry alone in New York worried her. Who knows what he ate? And when one by one the other sons picked their nice wives, it bothered her; why shouldn't Morry have a nice wife too?

When the father died and all the sons went to the synagogue to say the evening prayer, she worried again. Would he ever be like the others? When the brothers reproached him for his lack of filial duty, he only said, "I'll always remember Pa. I don't have to go to the Temple."

That was the type he was; he just would not conform.

It happened when Morry was twenty-

three that the mother had her sixtieth birthday and all the children said it would be nice to have a dinner party for Ma at a nice place somewhere. Morry was in New York then and they wrote to him, saying he had to come, that it would look terrible if all the children were there and he was not. One brother—I think it was the accountant—sent him a railroad ticket.

On the evening of celebration there they all sat, making a beautiful sight. But Morry grumbled.

"So, it's your birthday, Ma," he said, "that's nice." He looked at all his brothers and two sisters and said, "What am I doing here? I'm leaving tomorrow." He said he wasn't used to eating such rich food, glared at the brother who had sent the ticket and just wouldn't yield and enjoy himself. Then he saw Mona.

Mona happened to be a model at a better dress shop and Morry's sisters and sisters-in-law all knew her, for they shopped in that store. Mona had a small, doll-like face, beautiful blond hair, and her figure—well—she was a model.

After Morry saw Mona, and after he met her, he didn't leave for New York; in fact, he stayed home for two months. At times he literally nearly pounded the piano to bits, and at other times, the music was so sweet that even his mother, who had seen seven of her children express themselves in love, had to admit that even in love Morry was different. Sometimes he sat for hours without moving, sometimes he ate, sometimes he didn't; much as she loved her son, the

The Ritual

THE nicest thing that I recall from long ago when I was small is standing still, on tiptoe tall To watch as Grandma in her shawl So softly prayed; then on the wall The candle shadows soon would fall When it was Friday, Sabbath eve.

And now that I am grown and wed,
My daughter watches me instead.
With ancient prayer my cares are shed
As in the flames I look ahead
To see the future, clearly read
When her own child will hear it said
On every Friday, Sabbath eve.

EILEEN BASNER.

A LOVE STORY

By HELEN WEBER

mother wished he would leave for New York and do there what he always did. Then, at least, she could have her dream that some day he would be another Horowitz.

Morry was in love all right, but he hadn't planned it, and when he sat brooding he was trying to figure out what would happen to his music if he had a wife. The piano might go *pfift* is what he thought most. But Mona, after she became better acquainted with Morry, realized that he was in love with her, made up her mind that she would marry him. Of course his family name meant a lot to her—they had eight charge accounts in the Town Shoppe, and she would have liked a charge account herself. But it was the romantic personality of Morry that impressed her deeply; she appreciated his high talent, sensed his emotional difficulties and sympathized with them.

Soon Morry said, "I didn't go back to New York because of you."

"That's too bad," Mona said, "why not?"

Later Morry said, "Did you ever think of modeling in New York?"

"Why, no," Mona said. "Why?"

Later still Morry said, "I'm in love with you."

"That's nice," Mona replied.

After that he took to waiting outside the Gown Shoppe. One day he said, "Will you marry me?"

"I'll think about it," Mona told him.

That was the day Morry went home and sat so long and so still his mother thought she would have to call her son who was the doctor. A few days later Mona phoned and asked Morry to come to dinner. He did, and met all the Golds. Then Mona met all the Greenwalds. The girls at the Gown Shoppe had a shower for her, and she shopped for a suit and a hat to wear at her wedding.

If Mona was disappointed when she got to New York and saw where Morry was living and where she would live, she never let Morry know it. Their home was one large room that held a beautiful piano, two couches, one of which became their bed, a table, and a couple of chairs. Everything except the piano was piled high with music and dust. They shared

a kitchen and a bathroom with other aspiring musicians and professionals.

Morry had a few pupils, and every now and then he would get a check for a concert. Often he would receive money from his mother. It was money the other children so generously gave her, and if they knew she sent it on to Morry they never seemed to care.

Mona cooked in the community kitchen, washed her hair in the community bathroom, and got some clothes modeling jobs; but the glow of happiness never left her cheeks. As for Morry, it was true he spent less time at the piano, just as he had feared; how could he not with Mona in the same small room? But after a while love and music became synonymous and each improved because of the other.

In all their years together they had but one quarrel and that was because of Morry's mother. After her death Mona read the letters the brothers sent reminding him there were prayers to be said, and Mona wanted him to remember her as he had been taught. But Morry repeated what he had said when his father had died: he didn't need prayers to remember his mother.

They had five years together when the future began to look very bright. This was after Morry had played at Town Hall and gotten wonderful reviews, and a top agent was after him with a contract. Mona complained of a sore throat and two days later she was dead of bulbar polio.

Morry closed the piano and went home to bury Mona beside his Mother and Father. And then Morry said to his brothers:

"I want to say the prayers for Mona. What must I do?"

The brothers all stared at each other. "It isn't customary to say *kaddish* for a wife," the brother, who was a lawyer, said, unable to look at Morry.

"I don't care if it is customary or not," Morry said, "tell me, what must I do?"

"Go to the synagogue every day for eleven months. In summer it can be later, in winter earlier, but always before the sun goes down." Another brother, the doctor, said, "But your Hebrew isn't too good."

"He can say it in English," another brother, the dentist, said.

"No," Morry said. "In Hebrew. You must help me with the Hebrew."

So they taught him the prayer and every evening for eleven months before the sun went down, no matter where he

was, or what he had to do, Morry went to the synagogue to say the words, "*Yisgadal veyitkadasb shmeb rabab — magnified and sanctified be the Name of God . . .*"

THE FRIENDLY ARAB DRUSES

By MILTON FRIEDMAN

ISRAEL'S 17,000 Druse citizens (friendly Arabs) are preparing to launch a fund-raising drive among American Druse on behalf of Israel. Their objective is Israel-Arab peace.

Kamal Mansour, son of the chief of Isifya, is planning a trip to the United States, and especially to Richmond, Va., where a considerable number of Druse have settled. Educated at Hebrew University, Mansour feels that Israelis should participate in the building of the state. He believes that the situation of Israel's Druse inhabitants can be used to illustrate Israel's desire for goodwill with its neighbors.

Mansour thinks American Arabs have been subjected to a one-sided barrage of Arab League propaganda and he hopes to familiarize them with the favorable view of the Druse people toward Israel.

A people noted for militant defense of its rights, the Druse of Israel sought permission of the Israel Government to send a Druse expeditionary unit into Syria, where their brethren have been persecuted because of the known sympathy with the Jews. This permission was denied because Israel could not agree to the armed intervention of its citizens in the affairs of another country. Prime Minister Sharett, however, met with a Druse delegation and made it very clear that Israel's sympathies were with the Druse minority of Syria although it was impossible to intervene on their behalf by armed force. Sharett recalled that Israel's Druse rallied under the Mogen David in 1948 and performed effective service.

The Israel Druse mission to the United States will seek to invite Americans of Druse origin to visit Israel to see at first hand how Jew and Druse live as brothers. Stanton Griffis, a former American ambassador to Egypt who isn't noted for pro-Zionist leanings, once visited the Israel Druse. He pointed out that Dr. Farid Zeineddine, Syrian Ambassador to Washington, is of Druse origin. A spokesman for the Israel Druse replied to Griffis, speaking as an Israeli. He said: "We are not proud of his (Zeineddine's)

activities against us."

Feeling themselves an integral part of Israel, the Druse there say that if the nation's total economy is improved they will benefit along with the rest of the country. They strongly oppose Arab League economic warfare against Israel. The fund-raising campaign they visualize would contribute toward industrial development to counter the Arab blockade. They are not thinking of a large bond drive but only a modest and sincere effort to build a bridge of cooperation between the Druse here and their kin abroad.

By ethnic definition, the Druse are considered by many to be essentially of Arabic stock. Their religion is unique, however, and distinct from the Moslem creed. An industrious and intelligent people, their settlements are easily distinguishable from those of neighboring Moslems.

The only trouble Israel authorities see with the Druse citizens is the possibility that they may one day wish to emigrate from Israel. The Druse entertain national aspirations in the Jebel Druse area of southern Syria. They dream of eventually establishing a Druse national home in that area. It may be that Kamal Mansour, son of the chief of Isifya, will emerge as the Theodore Herzl of Drusim. But there is little likelihood of a Syrian "Balfour Declaration."

Scientist Honored

Prof. Ernst Boris Chain, co-discoverer of penicillin and world renowned scientist, who was driven from Germany a refugee of Nazism, was presented with the Paul Ehrlich Prize for Medical Research for 1954, at a ceremony in Frankfurt, Germany, opening the centenary celebration of the birth of Dr. Ehrlich.

Dr. Chain, son of Russian Jewish parents who settled in Berlin, is currently head of the department of research in chemical microbiology at Rome's Istituto Superiore di Sanita. At 47, Dr. Chain is chairman of the experts' committee on antibiotics of the World Health Organization. He is a Nobel Prize winner.

HIGHLIGHTS OF THE NEWS

INVESTIGATORS VINDICATE GERMAN-JEWISH LEADER DRIVEN TO SUICIDE

THE criminal charges against the late Dr. Philip Auerbach, postwar leader of German Jewry, are by implication repudiated in a report just issued by the Bavarian legislature's "Auerbach Investigating Committee" after 31 public hearings and a probe lasting almost three years. The Investigating Committee was set up in the spring of 1951, shortly after Dr. Auerbach's arrest, to examine the conduct of those Bavarian civil servants and cabinet members whose functions had included supervision of the State Agency for Restitution and Indemnification. These officials were headed by Dr. Auerbach for more than four years. No neglect or dereliction of duty on their part can be shown, according to the 16-page final report of the inquiry group.

The allegations against Dr. Auerbach himself, which drove him to suicide after he had been sentenced by a court composed of Nazi judges, were not within the direct province of the committee. Yet its terms of reference made it inevitable that the investigation kept reverting to

the personality of the Jewish leader and to the manner in which he discharged the duties of his office.

The formation of the Committee was proposed by Auerbach's foes, and its members were anything but friendly towards him. Nonetheless, the final report implicitly vindicates him with regard to the many defamatory accusations that were presented to the public as established facts in a reckless campaign of mud-slinging.

The committee notes that he was not a proper bureaucrat in the German civil service tradition, but it repeatedly acknowledges that, had he been one, he would have been unable to cope with the chaotic conditions in Bavaria before currency reform, when more than 100,000 Jewish displaced persons and tens of thousands of other Nazi victims clamored for aid. "Auerbach may have been energetic, industrious, meddlesome and talented," concludes the Committee report.

New Jewish Maternity Ward In Teheran

THE opening of a new, 10-bed maternity ward in Teheran, Iran, an extension of the Kanoun Kheir Khah Hospital, established a "new milestone in the rejuvenation of Persian Jewry," it was reported by Dr. William M. Schmidt, of the Joint Distribution Committee, who attended the inaugural ceremonies.

The new addition to the hospital will enable Jewish mothers from the squalid *mebahle* (ghetto) to receive expert obstetrical care through modern medical knowledge and equipment. For the past 2,000 years, even until today, the lives of Jews here have been governed by superstition and archaic ideas while at the same time their health was beset by many handicapping ailments.

The first alleviation of the plight of Persian Jewry was made in 1945 when JDC established a small out-patient clinic in Teheran. In the following years branches of this unique institution were

opened in many JDC-sponsored schools until today there are 12 clinics in Iran, five of them in Teheran itself.

The active interest that Persian Jews take in the affairs of the hospital and other JDC-supported programs was demonstrated, Dr. Schmidt said, in the ceremony opening the new maternity wing. Since no auditorium was available in the hospital, the event was to be held in the hospital corridor. When Dr. Schmidt arrived, he found the bare walls covered with colorful Persian rugs and the corridor attractively arranged with tables and chairs — all donated by local Jews who wanted to insure a successful inaugural ceremony.

CONTRIBUTE
TO
RED CROSS

Prof. Einstein Is 75

PROF. ALBERT EINSTEIN was the recipient of messages of congratulations on his 75th birthday from many lands. Among the messages were greetings from Indian Prime Minister Nehru, novelist Thomas Mann, philosopher-teacher Bertrand Russell and scientist Linus Pawling of California Institute of Technology.

On March 13, the date of the Einstein birthday, 200 persons, including educators, scientists, writers and social scientists, attended an all-day session in Princeton on academic freedom held to mark Prof. Einstein's birthday. Although Dr. Einstein did not attend the meeting, he sent written replies on five questions concerning civil liberties and academic freedom submitted by the Emergency Civil Liberties Committee, sponsor of the meeting. In his replies, Prof. Einstein hit out sharply at "inquisitions," Congressional investigations of political opinions of individuals and "witch-hunting."

The *New York Times*, in an editorial on Prof. Einstein, noted that his contributions to the world of science had changed the lives of his contemporaries, despite the fact that so few understood them, and quoted the late George Bernard Shaw's remarks that Einstein's name would go down in history with those of Pythagoras, Aristotle, Galileo, and Newton. The editorial also paid tribute to his political belief in democracy and liberty and declared that "his genius is for mathematics and philosophy, not for politics."

In Jerusalem, President Ben Zvi delivered an address at a convocation of leading Israeli scholars marking Dr. Einstein's birthday. The program, organized by the Hebrew University, Haifa Technion and Weizmann Institute of Science, featured discussions of Prof. Einstein's work by leading scientists.

NEWS OF THE CENTER

Sisterhood to Conduct Late Services This Friday

The late Friday Night Lecture Services will be conducted by our Sisterhood this Friday evening, March 26th. See program in special announcement on this page.

Concluding Late Friday Night Service April 2

The Post-Bar Mitzvah Fellowship will take over the concluding Late Friday Night Lecture Services next Friday evening, April 2nd at 8:30 o'clock. The service will be devoted to honoring those students who have continued their Hebrew studies for two years beyond Bar Mitzvah.

Unveiling of Mr. Goldberg Monument

The unveiling of a monument in memory of the late Mr. Joseph Goldberg, former Administrative Director of the Center for over thirty-three years, will take place this Sunday morning, March 28th at 11 a.m., at the Brooklyn Jewish Center sub-division of the Montefiore Cemetery at Springfield, L. I. No postponement.

Dinner to Aid United Jewish Appeal

The Center campaign for the United Jewish Appeal is now in full swing. The members of the Committee are actively engaged in contacting the membership for contributions to the Appeal. The Annual Dinner will be held in our building on Thursday evening, May 6th. Reservations may be made at the Center office at \$6.50 per person.

Mr. Harry Leventhal is again Chairman of the Center Committee this year, and is aided by Messrs. Saul Abelow, Frank Schaeffer and David Spiegel.

Unveiling of Mrs. Feinberg's Monument

A monument in memory of the late Mrs. Philip F. Feinberg will be unveiled on Sunday, March 28th at 2:00 P.M., at Mt. Judah Cemetery, Cypress Avenue, Ridgewood, Brooklyn, N. Y. No postponement.

Personal

Mr. Alvin Goldberg, son of Mrs. Anne Goldberg and the late Mr. Joseph Goldberg, has been accredited a Certified Public Accountant.

Chairmen of Standing Committees

OUR President, Dr. Moses Spatt, has appointed the following Chairmen and Vice-Chairmen of Standing Committees of the Center:

Budget Committee: Max Herzfeld, Chairman.

Catering Committee: Hon. Emanuel Greenberg, Chairman.

Cemetery Committee: Isidor Fine, Chairman; Aaron Gottlieb, Vice-Chairman.

Chevra Kadisha Committee: Louis Albert, Chairman.

Delinquent Accounts Committee: Morton Klinghoffer, Chairman.

Forum and Education Committee: Harry Blickstein, Chairman; Isaac Siegmeister, Vice-Chairman.

Fund Raising Activities Committee: Maurice Bernhardt, Chairman.

Hebrew Education Committee: Julius Kushner, Chairman; Max Goldberg, Vice-Chairman.

House Committee: Aaron Gottlieb, Chairman; Milton E. Spatt, Vice-Chairman.

Institute of Jewish Studies for Adults: Dr. Reuben Finkelstein, Chairman.

Library Committee: Dr. Reuben Finkelstein, Chairman; Morris Neinken, Vice-Chairman.

Membership Committee: Samuel H. Goldberg, Hon. Chairman; Frank Schaeffer, Chairman; Leo Kaufmann, Vice-Chairman.

Physical Training Committee: David B. Kaminsky, Hon. Chairman; Israel Kaplan, Chairman; Isidor Lowenfeld, Vice-Chairman.

Publicity Committee: Louis J. Gribetz, Chairman; William I. Siegel, Vice-Chairman.

Committee on Ritual and Religious Services: Abraham Ginsburg, Hon. Chairman; Jack Serman, Chairman; Louis Daum, Vice-Chairman.

Sub-Committees of the Religious Committee

Musical Services: Irving S. Horowitz, Chairman; Ushers Committee: Carl A. Kahn, Chairman.

Social Committee: Saul S. Abelow, Chairman; Ira I. Gluckstein, Vice-Chairman.

Visitations Committee: Philip Palevsky, Hon. Chairman; Max Goldberg, Chairman; Louis J. Palatnick, Vice-Chairman.

Youth Activities Committee: Irvin I. Rubin, Chairman; David M. Gold and Lawrence Meyer, Vice-Chairmen.

P.T.A. Meeting of Hebrew And Sunday Schools

The next meeting of the Parent-Teachers Association of the Hebrew and Sunday Schools will be held next Wednesday evening, March 31st at 8:30 o'clock.

THE SISTERHOOD

will conduct

LATE FRIDAY EVENING SERVICES

This Friday, March 26, 1954

at

8:30 o'clock

Symposium on

"THE JEWISH WOMAN'S CONTRIBUTION TO AMERICAN LIFE—A TERCENTENNIAL EVALUATION"

Panelists

MISS HELEN ARONOW
MRS. MORTON KLINGHOFFER
MRS. MORDECAI H. LEWITTES

Moderator

MRS. FRANK SCHAEFFER

Greetings by

DR. ISRAEL H. LEVINTHAL

Responsive Reading

Mrs. Irving Chinitz
Mrs. Abraham Meltzer
Mrs. William Rothstein
Mrs. Bernard Weissberg

CANTOR WILLIAM SAULER
will officiate

Community Singing will be led by
DAVID WEINTRAUB

Ong Shabbat Will Follow

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

AURUTOV, MISS ISABELLE; Res.: 1463 Ocean Ave.; *Proposed by* Doris Berger.

BECKER, MISS MARILYN; Res.: 485 Shepard Ave.; *Proposed by* Marilyn Kaufman, Sidney Zarider.

DONNER, JULIUS; Single; Res.: 210 Roebling Street; Bus.: Insurance, 500—5th Ave., N. Y.

DYBLINSKY, MISS BELLE; Res.: 233 E. 92nd St.

ELLWEIN, DR. GRIEFER; Single; Res.: 3005 Farragut Rd.; Bus.: Dentist, 3215 Newkirk Ave.; *Proposed by* L. Berman, Sidney Zarider.

EPSTEIN, NATHAN; Single; Res.: 1734 St. Johns Pl.; Bus.: Office Mgr., 99 Hudson St.; *Proposed by* Jack Raphael.

GOLDBERG, SAMUEL; Single; Res.: 173 B. 134th St., Belle Harbor; Bus.: Metal, 633 Berriman St.; *Proposed by* Meyer Pearlman.

HARRIS, HARVEY; Single; Res.: 1830 Prospect Pl.; Bus.: Salesman, 20 W. 36th St.; *Proposed by* Sam Walker, Bernard Kabikow.

KAY, GILBERT; Married; Res.: 350 Empire Blvd.; Bus.: Taxi.

KORN, REUBEN; Married; Res.: 883 Montgomery St.; Bus.: Electric, 636 Bway.

LEVINE, MISS EILEEN; Res.: 5103 Clarendon Rd.

LIEBERMAN, MISS DIANNE; Res.: 346 E. 92nd St.

LIEBERMAN, MISS STELLA; Res.: 340 E. 92nd St.

MEISELMAN, MRS. ADA S.; Res.: 850 St. Marks Ave.; *Proposed by* Leo Kaufmann, Helen Shear.

MOSKOWITZ, BENJAMIN; Married; Res.: 585 Rutland Rd.; Bus.: Dairy Products, 20 Harrison St.; *Proposed by* Max Ballas.

NESH, MISS FLORENCE; Res.: 164 Hart St.

PECHMAN, BEN; Married; Res.: 1354 President St.; Bus.: Baker's Supplies, 59-32—57th St.

PROBER, MISS SYDELLE; Res.: 485 Shepherd Ave.; *Proposed by* Marilyn Kaufman, Sidney Zarider.

ROBBINS, ALBERT; Married; Res.: 69-23—172nd St.; Bus.: Dairy Food Salesman; 777 Stone Ave.; *Proposed by* Edward Manes, Bert Block.

SALUTSKY, MISS DOROTHY; Res.: 375 Utica Ave.; *Proposed by* David Yawitz, Aaron A. Berman.

SHAW, BARNEY; Single; Res.: 3111 Brighton 1st Pl.; Bus.: Salesman, 148 Madison Ave.; *Proposed by* Jack Raphael.

SPIEGLER, MISS BARBARA; Res.: 2210 Avenue I.

The following have applied for reinsertion:

BARER, SEYMOUR M.; Single; Res.: 1140 Blake Ave.; Bus.: General Manager, 671 Bergen St.

PIKEN, MISS HELEN; Res.: 751 St. Marks Ave.

FRANK SCHAEFFER,
Chairman, Membership Committee.

Mr. and Mrs. Club

The last meeting of the Mr. and Mrs. Club, on Thursday evening, March 18th, the Purim holiday was celebrated with a Service held jointly with the Young Folks League and the Junior League, when all listened to the reading of the Megillah.

A very fine Purim celebration followed and all enjoyed a most delightful evening.

Please let us call your attention to the fact that our annual affair will be held on Saturday evening, May 22nd. Tickets are priced at \$10.00 per couple; dress is optional; door prizes will be awarded; there will be dancing to live music and plenty of food and drink. Tickets may be secured at the Center desk. Remember this date and reserve it.

THE MR. and MRS. CLUB

Yiddish Film Festival

Monday, April 26th, 8:00 P.M.

"THE DYBBUK"

Monday, May 3rd, 8:00 P.M.

"GREEN FIELDS"

Admission: 60¢ each performance

\$1.00 for series

Tickets available at Center desk.

All Are Welcome!

JUNIOR LEAGUE

THE Junior League, the Center's teenage college group, has worked out for itself an ambitious and interesting program of activities. These offer a wide variety of approach and present a strong attraction to the membership.

On February 4, at a well attended meeting, Mr. Norman J. Felig, Assistant District Attorney of Kings County, spoke on "Drug Addiction and Its Relation to Juvenile Delinquency."

Mr. Sholom Secunda, musical director of the Center, was the guest speaker on February 11. In observance of Jewish Music Month, Mr. Secunda delivered an illustrated talk on "The Origins and Characteristics of Jewish Music."

The following week, a variety show was presented by and for the members.

Mr. Lawrence Meyer, a vice-president of Zionist District No. 14 and vice-chairman of the Youth Activities Committee, was the guest speaker at the meeting on February 25. Mr. Meyer delivered a timely and interesting address on the latest developments in the Zionist movement, following which he led a discussion on the famous Ben Gurion letter.

On March 4, Mr. Hyman Brickman, adviser of the Junior League and supervisor of the Center's Youth Activities, opened a series on "Jewish Communal Organizations" by speaking about the Hebrew Sheltering and Immigrant Aid Society (HIAS). Since Mr. Brickman is a member of the HIAS staff, he was well qualified to discuss the subject.

On March 11, the members of the Junior League listened to the rendition of an "Eternal Light" program, "The Embers Still Burn."

With Purim falling on the same evening as the March 18 meeting, there was a Young People's Purim service arranged jointly with the Young Folks' League and the Mr. and Mrs. Club at which the Megillah was read.

For the meeting of Thursday evening, April 1st, the program will feature Mr. Melvin D. Freeman, Consultant for B'nai B'rith and Federation Employment Service, who will speak on "Job Hunting and the Interview." His talk will be supplemented by a film "Choosing Your Occupation," followed by a question and answer period. Social Hour follows.

THE HEBREW SCHOOL

THE Choral Group of the Hebrew School, under the direction of Mr. David Weintraub, sang at the presentation of the play, "To Wake the King" at the Children's Theater, 154 West 93rd Street, on March 7. The children will perform again on April 5.

"To Wake the King" is a play with musical interludes based on a Hebrew drama by the poet Yaakov Kahan about the return of King David to help the Jewish people in time of trouble. The performance was given by the Children's Theater under the sponsorship of the Jewish Education Committee. The cast consists of professional actors assisted by students in choral groups.

The selection of our school was a significant honor and a tribute to the excellent musical work being done in the Brooklyn Jewish Center. The choral group is an extra-curricular activity which meets after sessions which conclude at six o'clock. The members of the group have also sung at holiday celebrations, at the Junior Congregation services, at P.T.A. meetings and at commencement exercises.

The following students took part in the performance: Joseph Benezra, Marion Brown, Steven Brilliant, Nathan Kantor, Carol Coopersmith, Robert Douglas, Lenore Epstein, Rita Fischer, Marian Fischer, Rochelle Frigand, Isabel Gallant, Michael Goldstein, Richard Goodman, Carol Goshen, Baila Handelman, Beryl Klinghoffer, Marsha Kramer, Gerald Kuchinsky, Norman Kurland, Reva Levine, Barbara Lipsius, Phyllis Markowitz, Carol Morong, Joseph Moskowitz, Myra Nelson, Joel Nisselson, Barbara Nochlin, Lois Polivnick, Susan Paster-nack, Robert Rabiner, Allan Rashkin, Joan Rezak, Leah Schmerler, Karen Schiff, Steven Shirk, Renee Silverman, Robin Soloway, Susan Spevack, Carol Teig, Lenore Weitzman, Shirley Wilmers, Richard Zeitz and Karen Zimmerman.

The Florence Marshall Hebrew High School has commended the graduates of our elementary department who have continued their studies beyond graduation. The following students were praised for their outstanding achievements: Susan Altman, Paul Kushner,

Abigail Rabinowitz, Naomi Raphael, Dorothy Spinrad, Charles Stein, Sol Tanenzapf and Alma Rothberg.

The essay contest sponsored by the Sisterhood of the Brooklyn Jewish Center, titled "What Torah Means to Me," stimulated interesting compositions by students of our school. The winner was Linda Shander, of the graduating class. Linda read her prize-winning essay at the Torah Luncheon on Wednesday, March 10th.

The students in our secondary department arranged a community breakfast and service on Sunday, February 28, 1954. The guest speaker was Mr. Samuel Klein, instructor of our Post-Graduate class, who spoke on the subject, "Dual Loyalty." In the discussion that followed it was stressed that American Jews have one citizenship, but that Americanism encourages us to work for the welfare of our co-religionists in Israel and in other countries.

The chairman of our Hebrew Education Committee, Mr. Julius Kushner, headed a panel on "The School Board and Its Relation to the Faculty," at the Layman's Conference arranged by the United Synagogue on Wednesday, March 3. One of the recommendations of the panel was that the status of the teacher be improved in every way possible and that synagogues recognize the importance of the teacher's contribution to the community by extending membership privileges to the members of the Hebrew School faculty.

The Principal's Council of the United Synagogue Schools was addressed at a recent meeting by Rabbi Mordecai H. Lewittes who spoke on "The Art of Supervision." He stressed the importance of selecting qualified teachers and working in a constructive way for the improvement of instruction.

The Junior Congregation recently arranged a special Sabbath Service at which the girls in the congregation officiated. The purpose of this service was to emphasize the need for our girl students to attend the synagogue and to appreciate the beauty of Jewish worship.

WORKING MEMBERS OF HUMAN RACE

SOMEWHERE in the coming year disaster will strike ruthlessly. Our own Brooklyn is not immune. On Thanksgiving eve, a few years ago, the Long Island Railroad wreck killed 79 persons and injured hundreds. The Red Cross disaster unit was on the scene immediately after, giving emergency aid and comfort to the victims, blood for transfusions was supplied by the five New York City Chapters, including Brooklyn.

When tragedy strikes, you can be there, as a good neighbor and friend helping in the difficult days to restore peace of mind to the disaster victims.

You can be there providing food, shelter, clothing, medical and nursing care.

You can be there helping to rebuild shattered lives and homes.

The 1954 Brooklyn Red Cross Campaign for Members and Funds gives you the opportunity to take part in the inter-faith and non-sectarian services performed each day for someone, somewhere, at home or abroad.

The truce in Korea has not lessened Red Cross responsibilities. On the contrary, there are still more than 3,000,000 men and women in uniform. They need help from Red Cross now. Others, home again, apply every hour to your Red Cross Home Service department at 408 Jay Street for assistance in order to readjust completely to civilian life or in applying for financial benefits to which they are entitled by reason of their military service. Last year Brooklyn Red Cross discussed their problems with 32,030 families of all faiths applying for financial assistance and guidance—the families of 26,085 active servicemen and 3,375 veterans.

Two-thirds of the blood collected by Red Cross in Brooklyn will now be used by your family and those of your neighbors because the cessation of hostilities in Korea has brought with it a reduction in the need for blood on the front lines. In 1954 the Red Cross will provide almost three times as much gamma globulin for the polio season as was used during all of 1953. Your contributions during the fund campaign can help save a child from the crippling effects of polio.

Please send all contributions to Mrs. Lawrence Meyer, in care of the Center.

THE CENTER ACADEMY

ON WEDNESDAY, March 17th, the warm and colorful holiday, Purim, was celebrated with programs appropriate to the interest and level of all the children at the Center Academy. Paper-craft in all forms was evident. Under the supervision of Mr. Louis Harris, our art teacher, the children made original masks and other decorations for their gaily-adorned rooms. Everywhere Purim was present.

Many songs were taught to the children for the occasion by Miss Gladys Gerwitz, the music teacher of the Center Academy. The Choral Group offered several selections. The children sang the songs gaily and with spirit and danced to the tune of the beautiful music.

The presentation consisted of a delightfully gay costume parade, and the day concluded with the distribution of gifts in all grades for all the children—one of the most characteristic features in the observance of the Purim feast. Hamantaschen were served as refreshments at a delightful luncheon.

The next day, at 2:30 P.M., the Megillah was read by Rev. Meyer Rogoff, in the Beth Hamedrash. At the mention of Haman's name, the children interrupted the reading with their graggers and Raashanim (noise-makers). Rev. Rogoff has been reading the Megillah for our children for more than twenty years. May he be well and happy for many more years—and read the Megillah to our children next year, and the year after, and the year after, ad infinitum.

Many thanks to Mr. Leo Shpall, Head of the Hebrew Department, and his staff, for their fine efforts in arranging this memorable Purim celebration.

With the permission of one of the parents of a Kindergarten child at the Center Academy, we are sharing the contents of these notes with you.

"This is written to congratulate the Center Academy in selecting Mrs. Newman as your Kindergarten teacher. Speaking for myself, I feel that she has all the traits parents would look for in a teacher whose job it is to start their child in a new world of education. Because of her understanding manner and gentle way, my son Leon, who is a very quiet child, seems most anxious to go to school every morning.

"If Mrs. Newman is a model of the type of teacher selected for the Center Academy classes, then I am one of the many mothers who is very happy to have my son Leon attend such a school.

Mrs. Abraham A. Bernhardt."
(Addressed to Mrs. Krulik, Grade III.)
"It is a rather odd procedure for me to take the initiative in writing to you about Arthur. However, I feel a strong impulse and so must write.

"Arthur was always inquisitive, but now his drive to acquire information is simply terrific. As a result I find that he is learning very rapidly and is becoming increasingly happy. When he comes home from school, he is so radiant, so joyous, that I feel positively thrilled. I know that you are largely responsible for this, and hence this note of gratitude. I want you to always remember that you helped to direct his great energy into

controlled channels. He loves you and I am sure you love him too. Yes, you have created an atmosphere of love in school.

Mrs. Ida Sinkman.

* * *

The Fourth Grade is completing a class scrapbook in the Social Studies.

The Fifth Grade has begun the study of the Book of Joshua, while the Sixth Grade is using Sippurim Kalim as a Hebrew text-book. This is an advanced book of Hebrew stories.

The Seventh Grade is intensely interested in the study of selected passages from Rashi, which they are studying in connection with their study of Chumash. They are also absorbed by their work with Pirke Aboth (Ethics of the Fathers).

The drive for the Jewish National Fund is in full swing. The children will receive tree certificates for their contributions.

Additions to Library

The following books have been added to our library for circulation:

The Siege—Illus Kaszer
The Jews in the Soviet Satellites—Meyer
Starlight Stones—L. Freehof (Juvenile)
My Promised Land—Bar-David
Religion of the Age and Ages—Hershman
Young Peoples Hebrew History—Wallis
The Good for Nothing—Yaffe
Young Howes of the Living Religion—Gaer
Ambassador's Report—Bowles
But We Were Born Free—Elmer Davis

Hebrew

Nibhar Shirath America—Abinoam
Sefer Aserif
Perush al Sefer Sh'moth—Kasutto
Mikrah Meforash Tehilim—Hartum
Hanegev Harahok—A. Lemberg
Tanach—A. Kahana (3 vols.)
Sefer Hagro—Rabbi Mamin (2 vols.)
Sefer L'Hoshua—Hershkowitz-Zeidman
Hibur Yafa M'Hajushua—Rabeun Nissim ben Ya'akov

Sabbath Services

Friday evening Service at 6:05 p.m.
Kindling of Candles at 5:59 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: Shabbat Parah—"Shemini"—Leviticus 9.1-11.47: Numbers 19.1-22—Prophets: Ezekiel 36.16-38.

Rabbi Levinthal will preach on the weekly portion of the law.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud, under the leadership of Rabbi Jacob S. Donor, will begin at 4:15 p.m.

Rev. Bernard Oklan will speak in Yiddish at 5:30 p.m.

Mincha services at 6:05 p.m.

Daily Services

Morning: 7 and 8 a.m.

Mincha services at 6:05 p.m.

Special Maariv Services: 7:30 p.m., except Fri., Sat., and Sun.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Morris Hecht.

Mr. and Mrs. David Hirsh, in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Zachariah Marcus.

CENTER YOUTH ACTIVITIES

THE Youth Activities program at the Center is continuing at the rapid pace which has been set for the year. A well-rounded master program is in effect. In addition, each of the clubs has ample opportunity to plan its own social, cultural and athletic activities. On a recent Saturday night, for example, the following programs were being followed by individual clubs: a social gathering, a film, a playlet rehearsal, a basketball game, a checker tournament and a discussion on current events. At the same time, the master schedule called for a program on Theodore Herzl, and the club leaders were being guided by a special memorandum prepared for this occasion.

Through the cooperation of the Chug Ivri of Eastern Parkway, a Chug Ivri Lanoar has been organized with the volunteer services of two outstanding educators and Hebraists, Mr. Zevi Glatstein and Mr. Meyer Appleman. The meetings are conducted entirely in Hebrew, even to the taking and reading of the minutes. From small and modest beginnings, the Chug Ivri Lanoar has grown rapidly in size and quality. It is evident to all that, judging from the size and enthusiasm of the group this activity is here to stay.

Only two days after the innovation of a Chug Ivri Lanoar, another new activity was added to the Youth program. On February 9, the first meeting of the Brooklyn Jewish Center Youth Council was held, with representation from each of the clubs. It was an exciting session climaxed by the election of officers. Lawrence Levy, Club Herzl, was elected president; Barbara Pellman, Oneg Shabbat Group, vice-president; and Eileen Weinstein, Akiba, secretary. Though the original plans called for a meeting once a month, the group has stubbornly insisted on meeting every Tuesday evening. Its argument that it has a great deal of business to handle cannot be refuted—the record speaks for itself.

The purpose of a Youth Council is obvious. It will bring democratic action and self-rule to this important facet of Center activities. The delegates themselves have ample opportunity for self-expression, and this experience is certainly valuable to the growing youngster.

* * *

At the Late Friday Night Lecture Services held on February 19, reports were

given by the Center's delegates who had attended the United Synagogue Youth Convention at Atlantic City on December 28-30. The speakers gave their own impressions of this event as it had reacted upon them and had affected their outlook on Judaism and Jewish living. The large audience was inspired by the remarks of these members of our youth clubs.

* * *

The Jewish Music Festival, held on Saturday evening, March 6, will long be remembered by our club members and their parents. This long-heralded event, climaxing the observance of Jewish Music Month, saw every club group participating in a comprehensive repertoire of song and dance. Cantor William Sauler sang a solo with his usual vocal skill. Miss Gladys Gewirtz, who had worked with the club groups on this project, also appeared on the program as a soloist. Upon conclusion of the formal part of the evening, the Oneg Shabbat Group touched off a demonstration of Israeli dancing, the gala dance session that involved club members and their parents for the rest of the evening.

THE SOLOMON GOLDMAN MEMORIAL

THE Solomon Goldman Memorial Foundation has been organized for the publication of the late rabbi's works. The eminent spiritual leader and scholar died last year in Chicago. The high importance of the foundation's function may be gathered from the partial list of its sponsors, which includes Professors Albert Einstein, Louis Ginzberg, Benjamin Mazar, Mordecai M. Kaplan, Alexander Marx, Carl Kraeling, Abraham A. Neuman, Selman Waksman, Justice William O. Douglas, and Golda Myerson. Its plans are to proceed with the systematic publication both of the manuscript works of Rabbi Goldman and of those scattered addresses and essays which are at present inaccessible to the public.

Rabbi Goldman's devotion to scholarly inquiries was paralleled by a passionate interest in numerous subjects scattered over the Jewish and non-Jewish fields. His major addresses and sermons—so far available only in manuscript form—are brilliant commentaries on the contemporaneous scene; and whether he touched on Zionism, communal organizations, intercommunal relations, Americanism, Jewish customs, Jewish ritual, Jewish institutional forms, modern religious forms, he exhibited everywhere the power of analysis and the eloquence which made him a unique figure in his generation.

Enjoy the Passover
Holidays in All Their
Traditional Beauty
With Inspiring Seder
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SH 3-3771 or IN 7-4257

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

As we reflect on the Purim Festival we just celebrated, which commemorated the deliverance of our people from Haman, we remember once again the great destiny that is ours. Throughout history, the glory has departed from those nations that singled out the Jew for persecution. Yet, today, centuries later, the Jews live on, having triumphed once more over a new enemy — the warring Arab nations.

The State of Israel has been established. But the increasing acts of hostility by the Arab nations against the Jews of Israel still continue. What can we here in America do to relieve our struggling brethren? The greatest instrument created to aid the Israelis, who are now facing an all-out economic struggle which threatens to destroy them, is the United Jewish Appeal. The success of the 1954 U.J.A. Campaign depends on the cooperation of all of us. We must see to it that we all do more, give more, and work harder than ever for this cause so that Israel can finally achieve a full measure of peace; peace based on freedom and international justice.

There will be no tomorrow for our people in Israel if we do not contribute to U.J.A. today.

BEATRICE SCHAEFFER, President.

Jewish Music Month and Brotherhood Week

At the February 15 meeting the significance of the patriotic anthems, led by Mollie Markowe at the piano, was most relevant to the themes of our rich program, Brotherhood, Americanism, Jewish Music Month and the inauguration of the American Jewish Tercentennial celebration. With Edith Sauler as the leader, the audience read responsively several verses on the "Brotherhood of Man." Greetings by our President, Bea Schaeffer, and the reading of the minutes by Shirley Gluckstein followed.

Sarah Klinghoffer, Chairman of the evening's program introduced the speaker, the Hon. William I. Siegel, Asst. District Attorney, Kings County and member of

the Center Governing Board. Mr. Siegel begged our indulgence while he simply told us a "few fugitive dates of history," expanding his theme "Our Jewish Pilgrim Fathers," in a magnificent and illuminating account of the early beginnings of Jewish settlement in the American colonies, which dates back to the arrival in 1492 of Christopher Columbus, a "Marano" Jew of the Inquisition period, although historians have established 1654 as the date when the first band of 23 Jewish pioneers arrived from Brazil, via Holland, one week before Rosh Hashonah, to find peace from persecution and oppression on these shores. Deploping the fact that we and our children know so little of our contribution to the American scene, our speaker was of the opinion that we could better answer the "diatribes, and calumnies, gibes, taunts and lies," if we learned more about our participation in the growth of our great country. Mr. Siegel's brilliant discourse emphasized the dominant part Jewish tradition played in the development of Puritan America and the great influence of our religion and ethics on Western civilization.

The keynote of our 10th annual Jewish Music Month Festival was a "delight of the Sabbath," a real Oneg Shabbat in mid-week. An inspiring musical and dramatic presentation of Morton Wishengrad's "Song of the Year," served to remind us not only of our musical contribution to the world, but also our gift of the Sabbath to mankind. Since this was also "United Synagogue Sabbath," a fusion of the two themes, the spiritual dignity of the Sabbath, and the full, rich chords and great Amens of the "Shir Hashirim," helped to bring forth a four-dimensional performance, by the narrators Sarah Epstein and Mildred Levine, by Cantor Sauler and Music Director, Sholom Secunda.

Cheer Fund Contributions

In honor of her daughter's engagement — Mrs. Iona Taft; In memory of her brother-in-law — Mrs. Sadie Kaufmann; In memory of Sarah Kushner's brother — Mrs. Bertha Zirn; In memory of her husband — Mrs. Lillian Kimmel.

Junior Congregation Oneg Shabbat

Mr. and Mrs. Julius Kushner will sponsor an Oneg Shabbat to the entire Junior Congregation and the Post-Bar Mitzvah Fellowship on Saturday, April 3rd, in honor of their 25th wedding anniversary.

United Jewish Appeal

Our Chairman, "Hershey" Kaplan and Mollie Meyer, urge all workers for the drive to contact their prospects and report progress and ample receipts as soon as possible so that we can conclude our efforts for the drive with great success. *Remember! Lives Depend Upon You.*

Red Cross

Sisterhood members are requested to make their contributions to Red Cross *through the Center*. Jewish efforts for Jewish causes are well-known, but our participation in non-Jewish organizations is hardly recognized; it is for this reason that we ask you send your contribution to us so that we may be counted.

Theatre Party

Our thanks to Chairman Sarah Epstein for her splendid efforts to make this project a social as well as financial success.

Friday Evening Services

The woman of our Sisterhood will conduct the late Friday Night Services on March 26, when a timely symposium will be conducted on "The Jewish Woman's Contribution to American Life—A Tercentennial Evaluation." Panelists: Miss Helen Aronow, a member of our Young Folks' League, Mesdames Sarah Klinghoffer and Laura Lewittes. Responsive readings by Mesdames Hilda Chinitz, Clara Meltzer, Martha Rothstein, Anne Weissberg. A delightful Oneg Shabbat will follow the services.

Membership Tea

The "Integration" Tea to welcome new members to our Sisterhood, held on March 3rd, at the home of Mrs. Louis Nelson, proved to be most enjoyable and informative. After introducing the new members, Membership Chairman Mary Kahn called on Beatrice Schaeffer, our President, who explained the aims and activities of Sisterhood. Rabbi Benjamin Kreitman was our guest speaker and Cantor William Sauler offered a fine musical program, accompanied by Mr. David Weintraub.

Nominating Committee

Recommendations for our staff of Officers and Executive Board may be made to Chairman Lil Levy, SL 6-8053, and her committee.

Course in Leadership

The Brooklyn Division of the Metropolitan Branch of Women's League will give a series of Leadership Courses, conducted by Mrs. Albert Fried, on Monday nights, April 5, 12, 19, 26, from 8 to 10 P.M., at the Jewish Center of Kings Highway, Avenue P and East 12th St. Registration fee is \$4.00. All interested please contact Mrs. Mollie Markowe, PR 2-1287.

Brooklyn Day For the Blind

Jewish Day for the Blind will be held on Wednesday, May 12, at the St. George Hotel. Purchase merchandise made by the blind from Mrs. Sadie Kurtzman, Chairman, SL 6-1796, and her committee. A large variety of useful articles are offered at far less than retail prices.

Hebrew School Scholarships

Sisterhood is privileged to sponsor three Scholarships to our Hebrew School, one to be known as the "Joseph Goldberg Scholarship."

Joseph Goldberg Memorial Forest

Follow Sisterhood's example—we have purchased twenty-five tree certificates to commemorate the Yahrzeit of our late Administrative Director, to be planted in his memory. Call Sarah Klinghoffer, SL 6-8252, order your trees and help the forest grow quickly so it will be a living manifestation of all Mr. Goldberg held dear in Eretz Israel.

Correspondence

"... The noblest Mitzvot to support the study of Torah... may God's blessings be the reward to every one of you for this fine deed." Rabbi I. H. Levinthal.

* * *

"Our gratitude for this contribution of tree certificates, and for the fine manner in which you have paid tribute to our distinguished friend and communal leader, Joseph Goldberg."—From the Jewish National Fund.

* * *

"We are deeply grateful for your generous gift to help bring much needed service to the blind people of Israel."—From American Foundation for Overseas Blind.

Calendar of Events

Friday, March 26—Sisterhood Friday Night Synagogue Services. Symposium, Oneg Shabbat. All welcome.

Brooklyn Jewish Center Review

THE YOUNGER MEMBERSHIP

ON THE evening of Tuesday, April 20, we will hold our annual election. The list of candidates selected by the Nominating Committee and the procedure for running for office by petition is posted on the bulletin board at the Center. We strongly urge all of our members to cast their ballots.

April will mark the addition of a photography group to our ever-increasing interest activities. We are extremely fortunate in having as our co-chairman for this group Ike Gross and Morton Haber, two camera enthusiasts. We know that those attending, whether they are novices or old-timers in the field, will really benefit from the many years of experience that our co-chairmen will bring to the group. We suggest that you watch the weekly *Bulletin* for further details.

During the past season we have presented a series of programs entitled "Great Names in Jewish History." The personalities discussed were Chaim Nachman Bialik, Theodore Herzl and Rashi. We will conclude the series with a presentation on "Maimonides" on the evening of Tuesday, April 27, 1954. As a fitting climax to the series, our guest speaker for this evening will be Rabbi Benjamin Kreitman.

Our Akiba Study Group, which has been meeting on alternate Thursdays, will merge with the Oneg Shabbat Group starting Friday, April 9 and will meet each Friday evening at 9 P.M., until the end of April. Rabbi Kreitman will lead the group in a discussion of the Bible, using as our text, "Pathways Through the Bible," by Mortimer J. Cohen. Refreshments will be served and all present will participate in Sabbath and Israeli songs and dances.

Our membership is looking forward eagerly to the evening of Saturday, May 22, when we will hold our Fifth Annual Cotillion. Our co-chairmen, Harold Reiter and Shelley Libman, and their committee are busily at work to make this the best Cotillion we have ever held. A delightful evening of gaiety, dancing, refreshments and entertainment is in store for those attending. Music and entertainment will be provided by Hy Krauss and his Orchestra. The covert for the affair is ten dollars per couple. Dress is optional. We urge that all members make their reservations as soon as possible as we are limited in the number of people we can accommodate.

Coming Events

April 1-4—Y. P. L. National Convention, Ambassador Hotel, Atlantic City, N. J.

Tues., April 6—Report of Y. P. L. Convention.

Tues., April 13—Model Seder.

Tues., April 20—Election of Officers and Executive Board for year 1954-55.

Tues., April 27—Fourth and final lecture in series "Great Names in Jewish History," "Maimonides," by Rabbi Benjamin Kreitman.

Interest Groups

Oneg Shabbat and Akiba Study Group—Meets Fridays, April 9, 16, 23 and 30 at 9 P.M.

Bridge and Scrabble—Meets Thursdays, April 1, 15 and 29 at 8:30 P.M.

Israeli Dance—Meets Thursdays, April 8 and 22 at 8 P.M.

Music—Meets Thursdays, April 8 and 22 at 9 P.M.

Bowling, Ice Skating and Photography—Watch *Bulletin* for further details.

HAROLD KALB, President.

Monday, March 29—Sisterhood General Meeting, 1 P.M. Passover Festival, Model Seder.

Wednesday, March 31—"Chai Club" Brunch at Waldorf-Astoria, 11 A.M. for donors of \$18 and over to the Torah Fund. Elaborate and stimulating program arranged. Please call Chairman Mollie Markowe, PR 2-1287, for reservations.

Monday, April 5—Sisterhood Executive Board Meeting, 1 P.M.

Wednesday, April 28—Sisterhood General Meeting, 12:45 P.M.

U.
J.
A.

OUR STUDENTS AT COLUMBIA

(Continued from page 6)

The coffee and tea or punch and cookies served upon the conclusion of discussions or services is a natural opportunity for Barnard and Columbia students to get to know each other better and to form friendships, many of which have eventuated in permanent bonds.

Those participating in the student activities represent a cross-section of the Jews in this country. Some have had a good Jewish education, some have had little or none. Some come from assimilationist homes, some from intense Orthodox or Zionist backgrounds. Some are Liberals, some Conservatives; some are socially "smooth," some are less well-mannered. The Jewish student societies are more often led by those who have some to an appreciation of Judaism only while at College rather than by the maximalist Jews. Many of the outstanding students on the campus will remain Jews only if Judaism is more rationally and aesthetically appealing to them than alternative faiths. Biological and folk influences seem less compelling to them than to some of their fellow-Jews outside the ivy-covered halls. The various aspects of Jewish life and culture are more adequately presented in the courses in the curriculum at Columbia than perhaps is the case in any other great University. In the Department of Religion, Dr. Robert Gordis gives courses in Religion; in the Department of History there is Professor Salo Baron, with offerings in both

ancient and modern Jewish History; in the field of language there are courses both in Hebrew and Yiddish; and now there is also a Center of Israeli Studies, in which the life and institutions of the new Jewish state are taught. It may be of some significance that the courses in Judaism are the best attended of all.

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It is no strange accident that the planning of the elaborate celebration of the two hundredth anniversary of Columbia's founding should be in the hands of a committee headed by Arthur Hays Sulzberger, a descendant of Trustee Seixas of those early days. Six years already have gone by since Dwight Eisenhower, then President of Columbia, Mr. Sulzberger and a few others worked on this vigorous effort to promote "Man's Right to Knowledge and the Free Use Thereof." Four years ago President Eisenhower joined Jewish Students, Faculty and Alumni in celebrating the 20th anniversary of the Seixas Society.

The fine and close association of Columbia and the Jews has increased with the years; today it may be confidently stated that its 5,700 Jewish students have a happy and rewarding experience within its hallowed halls.

VOICE OF ZION

(Continued from page 10)

There are, on the other hand, a number of other programs devoted to current affairs and include, for instance, regular talks by a member of the American sec-

tion of Israel's foreign ministry. These are all to be had on request to the Israel Information Office in New York. Fifteen countries in South America are similarly serviced by Spanish transcriptions, whilst Yiddish programs are available for the whole Western hemisphere.

An interesting sidelight on Kol Zion's transmission is the listener reaction as reflected in the files of correspondence from Jews and non-Jews, from 40 countries as far apart as Finland and New Guinea. The romantic and nostalgic thrill evoked at the beginning naturally wears off and the programs have to stand the test of supplying a permanent need. Improved reception is a "must" if the full worth of the efforts expended are to be taken advantage of. In England, for instance, it is touch and go, in many localities whether the listener can get Kol Zion when he tunes in. At the same time, transcriptions despatched to America must not be merely records of programs broadcast unless definitely suited to the tastes of that particular audience. However, much credit must be given to the content and standards of Kol Zion's transmissions as they stand, in the light of the modesty of the material and human resources available. Perhaps, greater circulation in America will lead to listener reaction which will afford an opportunity of improving programs and knowing what is wanted. Meanwhile, it is up to the potential listener in America, including Zionist groups, to sample the Voice of Zion.

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